115 a7. --A pretty woman of some twenty years, perhaps less; young
157 wife of A6. Her parents are living and reside, she says, in the village. She is asintu of A1 and a2, arindesu of a3 and a4, asecetasu of a5. She is stupid, egotistical, interested only in herself. She considers herself very seductive, which appears to be (from the Indian point of view, of course) very exaggerated. She systematically refuses to show the slightest interest in the two daughters of her husband, conducts herself very amorously as concerns him.

115 a8 and a9--About six and two years, daughters of the first mar-
855 riage of A6 and daughters of the deceased daughter of a14. The two
157 children are practically left to themselves. Their stepmother does not bother with them; their father takes care of them when his manly tasks and his wife permit him the time. Their grandmother is their
[603] chief aid and it is to her that they run when they hurt themselves, are hungry, thirsty or afraid. But she herself is absorbed by the cares of her sons, of her stepson (A15) and of her husband. And very often the baby is neglected for entire days, covered with ashes and filth, unless some woman of the group, seized by pity or simply [43] disgusted, takes her and gives her a bath. Most often it is her big sister, precociously mature, who takes care of her, carries her, even though she is scarcely any bigger, feeds her and cleans her up. Both are charming children, gay and hungry for caresses like those who are habitually deprived of them. Their lot is a great worry for the
[181] community. Under this regime of a hard life constantly absorbed by the small tasks, each one of which is hard work, one can with difficulty accept other cares than one's own. And these neglected children are a perpetual source of irritation, of which they are often the victims, even when taken care of. Many times we wondered if we should not take charge of the youngest of the children. They would have given her to us gladly. uThe baby was so cute that we would have been tempted if the perspective of seeing ourselves having a quarrel on the return trip with the Service for the Protection of the Indians had not, very reasonably, dissuaded us.

115 A10. --About 40 years. He is alonsu of A1, ajunkedisu of a2,
157 ahuinosu of a5, married to a11. His parents are dead. He is amiable and grinning, he suffers from a hernia which he hides under a piece of cloth hanging from his waist. His activity is considerably decreased. He is little interested in our work and not very eager to understand our questions and give us information.

a11. --About 40 years. Wife of A10. She is a "sister" of a2, a "wife" of A1, a "mother" of a5. She is dark, eager and industrious,

231 principal spectacle for amusement. One hears such exclama-
521 tions as:

22. ʒakhũninde ʃteru ɥirokũnene (b1)
The flying ants! He (the monkey) catches them to eat!

They talk to the monkey while giving him fruits: ɥoʂ, "take!" and as the monkeys live very intimately with the dogs, they laugh hilariously seeing their goings on:

23. hõte ɥãinde miramiraina hõte ɥairʃdnjena (b1).
The monkey mounts the back of the dog! The monkey bites the dog!

and again:

24. kuɣarisena tãkɣlahẽ tãkela aɣoriʂẽ kãdaʒena (b1).
It is balancing head down, head down it balances, it fell! (the monkey).

231 The children like to play at burning animals, and when
857 insects are involved, they are allowed to do so; but if they try
[865] to burn domestic animals by touching them surreptitiously with a piece of smoldering wood, they are severely reprimanded.

[74] THE GRANDPARENTS

603 We use the term in the classificatory sense, that is, the members of the third ascendant generation. In general, there are few—two in restricted group a1, five out of 75 persons in the enlarged group, three out of 31 in enlarged group b1 (in this estimate we do not include A1, a2 and a14, who can be classed as grandparents indirectly). This small number is
[165 explained, in part, by the very high mortality rate of the
887] Nambikwara, and partially also by the fact that aged persons, although participating in the nomadic life, do not move with the same mobility as the other members of the group, and are met more rarely. Whatever the case may be, the grandparents share the life of their descendants. The founding of a new family does not erase the ties between adults and their parents. We have underlined several examples while studying the phenomena
[592] of residence. Aged or widowed parents join the household of their son or daughter, either permanently or temporarily. Thus, in the absence of his son-in-law (A21) and of his wife (a18), A17 installs himself with his daughter (a22) and her baby (a23). She is the one who cooks manioc and cumaru nuts for the three.

603 611 On the other hand, grandparents behave toward their descendants so as to show the permanence of the filial line. a14 takes special care of her granddaughters (daughter's daughters), orphaned by the mother, a8 and a9. She feeds them, bathes them, and the baby spends her days near her, and often the nights. When the group travels, she is the one who carries her when she can no longer walk. But above all, when a piece of game has been brought in by a hunter, one sees in the choice of beneficiaries, outlined in the heart of the group, the limits of a unit greater then the conjugal family, and whose reality appears only rarely in daily circumstances.

224 602 Thus, when a boa sucuri (irɨtasu, al: Eunectes murinus) has been brought in one day by A17, he gives the tripe to his daughter a19, who passes it on to her sister a22; the latter divides it between a12 and a5 (her "daughters") and reserves a portion for herself; at the same time A17 cuts the body into portions which he gives to A13, A1, A21, and of which he keeps part. Here, the division is almost coextensive with the restricted group. But, in more serious circumstances (1), the division of

1. P. 106 sq., cessation of menses (état de marge).

an irara (inihɨnuklesu, al; Mustela sp.) by A21 gives rise to the following distributions:

A quarter to a18 (wife's mother);
A quarter to a2 (wife's elder sister);
A quarter to a14 (brother's wife);
A foot to a19 (wife's younger sister);
A half-head to A17 (wife's mother's husband).

[75] He consumes the rest with his wife and baby, and the beneficiaries divide their share with spouse and children. Thus in the heart of the group there is outlined an even more restricted unit:

Fig. 17.

224 602 that of the members of a same bilateral family. Likewise, in the pounding of manioc, a2, a14, a18, a22 often work together and prepare a collective mass which will be divided among the same families, and will serve as food for the same persons as those represented in the above chart.

602 ●603 157 We do not know whether to attribute certain striking behavior of A17 to his classificatory position or to his individual characteristics. He is very clearly conscious of his almost patriarchal position in the midst of the group and of the fact that all the members, or almost all, are as regards him: asuittu, asuittu, tauéttu, tauéttu, tauéttu; he dwells on it, complacently enumerating the terms with grand gestures. He is gay, jovial and finds evident satisfaction in conversation about erotic subjects, contributions to which he enhances by mimicry and appropriate contortions. Within the group, in whose activities he shares only partially, he holds no authority, explicit or implicit.

RELATIVES AND ALLIED INDIVIDUALS
OR
COLLATERALS AND RELATIVES BY MARRIAGE

602 606 There is no apparent difference between the behavior of an individual as regards his spouse's parents and his behavior as regards his own parents. That is, from the point of view of individual relationships, the order of generations takes precedence over that of degrees. Parents-in-law, parents of the third degree, are concretely classed in the second generation ("fathers" and "mothers"). The same can be said for relationships of the wife's father and mother, or of the husband's, with the spouse of these latter. No special prohibition could be noted.

607 605 Sisters-in-law (aseétasu, a1; ndédere, b1) enjoy very free contacts among themselves. They laugh, joke together, do one another small services such as that of mutually rubbing the back with the tincture of urucu (Bixa orellana). However, one is in the presence of completely exceptional relationships [76] when one passes on to brothers-in-law (asúkosu, a1; tarúte, b1), or more exactly (since the name asúkosu does not arise from marriage with the sister but is previous to it) to cross-cousins (masc.).